The COMMONWEAL

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Editors: EDWARD SKILLIN, JR.
PHILIP BURNHAM, *(now on duty with the armed forces)*

HARRY LORIN BINSSE, *Managing Editor;* MICHAEL WILLIAMS, *Special Editor;* C. G. PAULDING, *Literary Editor;* JOHN BRUBAKER, *Advertising Manager.*

Imperial Evolution

THE announcement that the Dutch are planning a conference with representatives of the peoples of their present and conquered colonies to draw up outlines for a post-war Dutch Federation again calls momentary attention to the vital question of war aims. Queen Wilhelmina has already set up an advisory council for the war period. It comprises 15 representatives of Holland's 8,000,000, 15 for the East Indies' 70,000,000 and 3 each for Curacao and Surinam. On paper, at least, the colonial representatives are in the majority. A new political relationship devised now is to be submitted to the colonial peoples after the war. The Dutch admit that considerable Indonesian national aspirations existed before Pearl Harbor.

How far the Dutch are prepared to go in the direction of developing self-government and autonomy is not yet clear. There is mention of partnership with the Indonesians and of local self-government of increasing range. This might not mean a greatly improved status for the East Indians. A good deal depends on the exact meaning and the time involved in the descriptive expression, "imperial evolution." Too much of the irresponsible talk in favor of freedom for oppressed peoples seems to imply, of course, that the only equitable solution in colonial matters is to leave these people completely to their own devices. And where the British, the Dutch and other masters of empire have made it a policy to obstruct native leaders from preparing for positions of authority it would be ruinous. Indeed, wherever native peoples have been living in subjection to exploiters from the West, there exists a specific type of White Man's Burden. The poverty and disease in many colonial territories are abysmal; the sudden withdrawal of policing administrations would result in chaos.

Our plans for gradual emancipation of the Philippines at specified dates, however much put over by representatives of American producers eager to be rid of tariff-free Philippine competition, is presented in the latest *Foreign Policy Report* as an ideal method. It can well play a large part in the war aims of the United Nations. Public opinion must be enlightened to support the new objectives for hitherto subject peoples, for imperialists die hard. If the Dutch proposal develops into something and is followed by the British and the other United Nations, and colonial peoples become convinced that an allied victory means a genuinely equitable and self-respecting status for them in the post-war world, that victory will be considerably closer. The way to scotch the rumors that Britain and the rest of us want to restore as much pre-war empire as possible is to bring forth boldly some Eastern war aims that are clear and unequivocal.

Labor Day Round-up

THIS YEAR Labor Day was the occasion of an extraordinary amount of talk. Mr. Green of the AFL reported that his organization had 6,000,000 members. He regretted that American labor is divided. "Fortunately, the efforts of the American Federation of Labor to renew conferences for a settlement have now borne fruit." Mr. Murray of the CIO feels equally pacific. "I've got just as great admiration for the American Federation of Labor as for our own union. There is no quarrel." Then Mr. Frank Wolstencroft, President of the British Trades Union Congress, is all for fixing the Germans after the war is over. "It is far, far better for the world that 80 or 90 million people should be held under bond, if necessary, than that countless millions yet unborn should be called upon to undergo what so many of us have gone through twice in our lifetime." Said Valentine Kusmena, Leningrad woman worker, to all North America over the radio: "The selfless struggle of our people has given other democratic countries the opportunity to muster their forces for the decisive blow against Hitlerism, our common enemy." On the Pacific coast, Admiral Greenslade told his AFL listeners that unions must themselves become "democratic." That proven champion of the rights of organized labor, Mr. Paul McNutt, has ordained that workers in the West Coast nonferrous metals and lumber industries cannot change their jobs without government permission.

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The President: "There has never been a Labor Day as significant as this one. . . . This is indeed Labor's grave hour . . . We are certain to be asked for sacrifices. These may be sacrifices of wage increases. . . . All this is little enough for free men to sacrifice in a world where freedom is imperiled." Announced radio Berlin to the world at 10:48 A.M., September 7: "The fourteenth transport of French voluntary workers for Germany left Marseilles Thursday evening, conveying 536 workers of either sex . . ."

The Inflation Danger

ONE THING is clear amid all the controversy over the President's recent messages about inflation. That is that the dreaded inflationary spiral is already at hand and that something must be done. Current figures indicate that many other countries—with different situations, to be sure—have been more successful than we in setting up anti-inflationary mechanisms. In the United States the cost of living has gone up 11.3 percent in the year ending in June, 1942; during approximately the same period Canada and Switzerland showed rises of 5.6 percent and 9.7 percent respectively, while Great Britain and New Zealand registered small declines in living costs. Mr. Roosevelt estimates that national purchasing power now exceeds available civilian goods by $20,000,000,000, while American salaries and wages have increased by 71 percent and farm income by 75 percent in the past three years. As prices go up, wage demands are made in order to keep up with the cost of living. And despite "ceilings," the comparative scarcity of certain goods tends to raise prices even further. If this continues unchecked, the "threat of economic chaos" of which the President speaks is no idle one. And it can be met only by blocking causes of inflation at every vital sector, as he says, by "over-all stabilization of prices, salaries, wages and profits."

Support of this general principle is one thing; agreement on the means of attaining it is another. Those who believe that there is more and more to fear from the development of the omni-competent state were hardly reassured by the tone of the President's demand for action. Congress can rightly be called to task for taking so long to enact anti-inflation legislation in the farm price and tax sectors. What does arouse concern is the tenor of Mr. Roosevelt's remarks about assuming sole responsibility in the emergency upon his own shoulders. May Congress act before October 1.

The best means of attaining some sort of stability is open to dispute. Purchasing power which is in excess must be diverted into savings of the war bond type or curtailed by further taxation. Corporation profits and dividends can also be stabilized by taxation. Neither wages nor commodity prices can any longer be regulated on a sliding scale. To prevent inflation these restrictions must be over-all. It would be rash to specify offhand more complete details for a well-rounded national anti-inflation program. But other countries have shown what can be done.

Words and Youth

IN the National Catholic Welfare Conference News Service, under release dates of August 10, 17 and 24, the Reverend Paul F. Tanner, Director of the Youth Department of NCWC, supplied a series of three articles analyzing the International Student Service. This organization, apart from a very considerable amount of day-by-day and week-by-week work with American students all over the country, recently sponsored in Washington an International Student Assembly, attended by some 400 delegates representing more than 50 countries. Presumably Father Tanner's articles were intended as a warning to the Catholic body in general and to Catholic students in particular that they should hold both the International Student Service and its Washington Assembly in suspicion.

It is naturally with a great deal of hesitation that we suggest that perhaps Father Tanner has been unduly suspicious and cautious in this matter. It would be possible and, we believe, licit for any Catholic to object to all student movements or meetings not held directly under Catholic auspices. We do not believe that such an objection would be valid, but we can see that an argument could be put up for it. But this is not the ground on which Father Tanner cautions us against ISS. He seems to conceive that this organization is merely another "front" for the communists, although he is careful not to say this directly. He singles out the fact that Miss Molly Yard and Corporal Joseph Lash have in recent months been active in ISS work. Both of these young people at one time were distinctly communist in their sympathies. Both say that they became disgusted with Stalinism at the time of the Berlin-Moscow pact and that they now are opposed to totalitarianism in whatever form. One can, of course, take the attitude of Westbrook Pegler that once a communist sympathizer, always a communist sympathizer—that people never really change and that conversion is always hypocrisy. It is perhaps generally wise to be careful of converts, to be very sure that their conversion is genuine, but it certainly is not admissible for Christians to deny the possibility of conversion.

However this may be, the ISS has a great many other people actively interested in its work, and those who direct its policies, in fact as well as on the letterhead, are neither Corporal Lash nor Miss Yard. The Chairman of its Executive Committee is Mr. Alvin Johnson of the New School for Social Research, a well known liberal. He is

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scarcely a Stalinist. Its Vice-Chairmen are Mrs. Henry Goddard Leach, Dr. George N. Shuster and Dr. Alfred Cohn. Its General Secretary is Mrs. Eliot Pratt. Why is it that none of these are mentioned in Father Tanner's articles?

Outside of the connection of Corporal Lash and Miss Yard with ISS, Father Tanner's prinpical objection seems to be based upon the fact that "Nothing to date in the program or personnel of the ISS group gives any reasonable assurance of its going 'all out' for a Christian social order." This assertion is perhaps a little tough on Dr. Shuster, yet it is true, in a restricted sense. Obviously an organization which seeks to work very largely in non-denominational colleges and universities would stultify itself if it were to start off by announcing its adherence to the social program of the Church. It might easily approve of a program substantially in agreement with that of the Church, but it could not specifically label it as such. It seems to us that one should therefore judge such an organization in terms of the program it actually adopts rather than on the basis of some indefinite suspicion.

For these reasons we regret that Father Tanner saw fit to write as he did, if only because we believe that to do so is to discourage men and women of good will who are not Catholics and to prejudice them against that very social order which we advocate. It also has a tendency to reinforce the "citadel" type of Catholicism, which can do so much to nullify the Christian leaven with which we are enjoined the lighten the lump of the world. We are indeed enjoined to be cautious and prudent, like serpents; yet at the same time guilelessness and charity have always been cherished by the saints.

Atonement for All

RECENTLY the Catholic prelate Paval Machàcek, vice-president of the Czechoslovak State Council, said in a broadcast to the Slovak people: "It is impossible to serve simultaneously God and the devil, and it is equally impossible to be at the same time a good Christian and an anti-Semite." Therein he echoed a more solemn voice, the voice of Pope Pius XI, saying: "Anti-Semitism is unacceptable. Spiritually we are Semites."

For many centuries the Jews under the Old Law have each year celebrated the Day of Atonement, to cleanse the sanctuary of the Temple, the priesthood and the people from all their sins, and to renew the oneness between God and Israel. It was set for the tenth day of the seventh month, in autumn, shortly before the Feast of Tabernacles, the feast of the vintage. And in its doctrine we find a prefiguration of the atonement of Christ for the sins of all men, for the renewal of oneness between God and humankind.

For this day the Old Law provided a fast, and the Jews were required to "afflict their souls." The High Priest offered incense before the Mercy Seat and sprinkled it with blood. The scapegoat Azazel was sent away into the wilderness, bearing the iniquities of the people. Since the destruction of the Temple, this ceremonial has cast off its material elements: now Yom Kippur is an evening and a day of penitential prayer and fasting for the sins of Israel, for the cleansing of its spirit.

This year on the evening of September 20 and throughout the day of September 21 (on which day the Church solemnizes the feast of the Jew and Apostle Saint Matthew) the Day of Atonement will be celebrated by the Jewish faithful all over the world. In the face of a persecution more universal and more savage than ever before, and of the untold suffering endured by the Jews in all the countries of Europe—and now in France, where Christian conscience arises indignant yet powerless against the utter betrayal of human rights which a so-called French government assumes as an added shame—in the face of the very purpose of extermination that nazi ferocity is displaying, the celebration of this day takes on a particularly crucial significance.

The suggestion has been made that we Christians might display before God our brotherly compassion for Israel and make heard our cry on its behalf by praying especially for the Jews and sharing in their penance on this Jewish Day of Atonement. For our relation to the Jewish people is not only a human one, as it is with other suffering national minorities and persecuted peoples, it is also a divine one, a relation of spiritual consanguinity within God's redeeming scheme; a relation that, together with that mysterious drama and rivalry which Saint Paul has depicted, involves and must involve cognate love and charity. For we are grafted on the olive tree of Israel: "And if some of the branches be broken and thou, being a wild olive, art ingrafted among them, and art made a partaker of the root and of the fatness of the olive tree, boast not against the branches. But if thou boast, still it is not thou that bearest the root, but the root thee." (Rom. xi, 17-18.)

Never have we Christians had such an opportunity of expressing our compassion toward the "elder race," for which Christ wept and which is ever dear to His heart—together with our stand for justice and human rights, which are wounded in them in a particularly frightful manner. Never have we had such an opportunity of putting into action the prayers which the Church offers for them on Good Friday. As one of the possible ways of giving utterance to these feelings, I think that the suggestion mentioned above is an especially appropriate one.

JACQUES MARITAIN.

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News from Madrid

SERRANO SUÑER is out: General dum dum de dum is in. Rat tat tat on the drum and sound the commentary.

I used to know something about Spanish personnel at a time when everyone knew something about the Generals and the parties and the cruel war they were engaged in fighting. It happened like this. One morning—when the morning was coming and the night was still there—I waited at a small railroad station in France for a train to come in from the Spanish frontier. The signal lights in the yards gradually lost their extreme and jewel-like brilliance. A switching engine pushed box cars up and down the tracks and bumped them about to form a train. The yard man swung his lantern and blew thin, long, dismal blasts on his horn. The dawn came and he put out his lantern and with the dawn some of the night's misery and the smell of stale drifting smoke seemed to be cleared by the dawn. It was cold there on the platform waiting and first the tall hills above the gorge and the bridge and the station took color from the rising sun and then the light came down the steep wooded hills and made the steel tracks bright, and when the train came into sight the smoke from the engine puffed up brightly lighted and white in the morning air. When the train stopped a tall man in a beret stepped out of a third class car and then his wife and then a boy, two boys, and then two daughters and another boy and that was quite a large family and they did not have much baggage and they were dirty from the long trip in the train and they were hungry.

This was a Catholic family exiled from Spain—proscribed by Franco. I learnt a good deal about Spanish political and military personnel from my friends who were destitute and exiled because of the idiosyncrasies of various generals and politicians, and since these my friends are still destitute, still exiled, still in great danger—but now the family is dispersed through the collapse of the nation which gave them asylum—I do not doubt that when the news of Suñer's replacement by Count General Francisco Gomez de Jordana came to them, it presented a clear political picture. I was prejudiced then against the Spanish fascists and I still am prejudiced, but I have lost track of the personnel and the news about Jordana and Cabanillas does not present any clear picture to me. Time has passed since the Spanish Civil War. There have been other worries and other catastrophes. I am not the only one who has forgotten who these Spanish generals are; I am not the only one who has not followed the detail of the bitter struggle for power within the ranks of Spanish fascists. I am one of a hundred and thirty million Americans who, most of us, do not know at first sight what immediate importance this change of the guard in Spain may have.

Most of us do not know, but there are Americans who do know. There are Americans who know and they are the Americans who should know, the Americans who have to know because they have to act upon their knowledge. The hot news, the spot news, gets to the right place all right and that place is not the street corner. It is Washington, and Americans have built Washington and organized the place with a President and a Congress and even a State Department, so that news can get there and be understood and be acted upon. That is the system of delegation of authority and competence: it is democracy. The news from Spain comes from Carlton Hayes to the President and to the State Department in Washington and if they do not understand it they can cable Carlton Hayes: "Does news mean Franco anti-fascist post conversion democracy query smean Franco making fun State Department under fire quote Nation unquote or italics worried query" I do not think they have to ask so many questions. I do not think they are so very misinformed. I do not think they spend their time worrying about the word appeasement. I think they know their business. I think they know that the Spanish people do not want to get into the war and that whoever is running Spain does not want to get into the war on the losing side and does not want to break with Spanish America and does not want to be an Italy. I think they know that it is to our interest to hold on in France and to hold on in Spain and to hold a footing in Europe. I think they want to keep France and Spain and Portugal from feeling that it is all over, that the United States has blown up the bridges that link America to Europe. It is only theorists who are afraid to deal with politicians. In Washington they know about Pétain and they know about Franco and they know the pressure on these men and their weakness. It is only the heartless who do not see the peoples behind the politicians.

The long road winds over the bare rolling plateau country between Burgos and Madrid. There is no way to make anything much grow. Round the villages there is a little reclaimed land. The clouds touch the top of the bare red hills and most of the time there are no clouds and the dust rises when a peasant walks along the side of the road. The land is crevassed and eroded. When you think of Spain and when you read that we must do this and that to Franco and that we are being fooled and that the State Department does not understand the cause of democracy, think also of this peasant on the road in parched Castille. After all, it is to him and with him that we speak.

C. G. PAULDING.

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John Dewey on Russia

A leading American philosopher has been cool to the Soviets.

By **Ruth Byrns**

THE WORKING OUT in detail of the many aspects of American (and British) collaboration with Russia continues to be a pressing problem. That part of the problem which concerns forming and maintaining the proper attitude toward our Soviet ally is especially difficult. It is only natural that a great many persons have already forgotten that this war was made possible by the German-Russian pact, that until Russia was attacked last summer, the communists in this country did everything they could to interfere with our giving aid to the enemies of Germany, and that the communist slogan that "The Yanks aren't coming" contributed in an unknown degree to the slowness that characterizes the war effort in the United States. On the other hand, there are those who cannot forget the quite recent atrocities of the Russian government, the long suppression of truth and freedom in Russia, Russia's willingness to assist Germany and the fact that Russia is our ally only because Germany attacked Russia. The conflict between persons who hold these two points of view is not an open one and has, in fact, been resolved into the peaceful but negative and unintelligent attitude that expressed criticism or skepticism of Russia is interference with the war effort and is pro-Hitler.

This current and popular position with regard to Russia was stated by Bishop Manning in his sermon of Sunday, August 24, reported in the New York *Herald Tribune*. He said: "Anything in the nature of anti-British propaganda, or anti-Russian propaganda, or propaganda against any of our Allies, is a dangerous and peculiarly despicable form of sabotage."

It seems almost impossible at present for people to hope for a Russian victory and at the same time to be aware of the many undesirable aspects of the Soviet ideology and practice. This is because human beings like to think in terms of what Professor John Dewey has called the *Either-Or* philosophy. Men tend to think *Either* this *Or* its extreme opposite and to see no intermediate possibilities. But although it is very difficult for us to think realistically about Russia, it is extremely important that we do so.

Professor Dewey has himself expressed a realistic attitude toward Russia and toward the problem of what our relations to Russia should be at present and after the war is over. Professor Dewey's sane position on these questions deserves more consideration than it has received. His stand on Russia has been generally ignored because the Dewey admirers who usually accept his every word as gospel hold opinions on Russia which differ from his, while a great number of those who agree with him on the Russian question have systematically disagreed with him in the past and are not enthusiastic about finding themselves in the same camp with him at present.

An early pilgrim

Professor Dewey, it will be remembered, was one of the first of the American intellectuals to make a pilgrimage to Russia after the establishment of the Soviet. He came back to the United States and praised many of the things that he had seen there. Immediately he was catalogued as communistic. It would have been impossible to persuade many persons—both anti-communists and pro-communists, for the tendency to think in *Either-Or* terms does not follow party lines—that Mr. Dewey was not a communist himself.

As a non-disciple of Dewey—although I have read him for many years and have tried to understand his philosophy, two things which a great many of his opponents neglect to do and which his admirers often fail to do correctly—I feel that his opinions on the relations of the United States to Russia deserve more attention than they have received. His opinions on this serious problem deserve attention because they are the opinions of one of the most influential thinkers of our time (whether one agrees with Dewey's philosophy or not, the impact of his thought on contemporary education and philosophy cannot be denied) and because the liberals who ordinarily spread Dewey doctrine have disliked and ignored his words on this subject.

Exactly one month after the United States actively entered the present war, Professor Dewey wrote a letter to the New York *Times* concerning Russia and the position he thought the United States should maintain toward Russia. This letter was published in the *Times* on January 11, 1942, and republished in *Frontiers of Democracy* in the issue of March 15, 1942. Mr.

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Dewey was stirred to write the letter by reading in the *Times* a favorable review of former Ambassador Joseph E. Davies's book, "Mission to Moscow."

Mr. Dewey first criticized Davies's view that the three great Moscow trials and the execution of the Red Army High Command were a "weeding out of Hitler's agents in the Soviet Union." Dewey wrote:

> I do not know whether or not there were fifth columnists in Russia. . . . But I do know after careful study of the trial records, that it is impossible to seine any credible evidence of fifth-column activity out of all the contradictions, confusion, and patent lying on the part of the accused, the self-inculpating witnesses and the prosecution. . . . I know also that any disinterested person who will take the trouble really to study the records—which are available in official English translation published by the Soviet Government—must inevitably reach the same conclusion.

Mr. Dewey then reminds his readers of a fact which Mr. Davies overlooked and which it has become customary to forget: that Stalin was himself at the time of the trials and the terrible executions attempting to reach some sort of agreement with Hitler. In other words, at the very time that army leaders were being executed for alleged collaboration with Hitler, Stalin was actually trying to arrive at some kind of a plan for cooperating with Hitler.

To Professor Dewey, Ambassador Davies appears to take the view "that whatever Stalin does is right." Ambassador Davies's view on this matter is important, we must remember, for his book on Russia has been a national best-seller for months and countless thousands of American readers accept his view, no doubt, as reliable and authoritative. Dewey holds that "such a view [that Stalin is a 'right' acting man] is not only an insult to Mr. Roosevelt and Mr. Churchill, but that it is calculated, if it finds acceptance, to undermine the faith of the democratic peoples in their leaders if and when Stalin shall once more decide that his interest will best be served by leaving the democracies in the lurch."

There is no question in the mind of Mr. Dewey or of any other intelligent American but that we should aid Russia at present as much as we possibly can. Nor, if we can keep free of the tendency to *Either-Or* thinking, is it necessary to shut our eyes to the faults of Stalin and to the dangers of blindfolded cooperation with him. The prudent course to follow is to be realistic about Stalin and at the same time to keep in mind that at present the most practical way to work against Hitler is to give all the support we can to Russia. In general, this is what Mr. Dewey advocates. He says that we can rejoice in Russia's victories —and he thereby implies that we can sorrow at Russia's defeats—without idealizing Stalin or his régime. We know, he says, that Stalin is now in the Allies' camp by Hitler's will, not his own. We remember, he tells us, that until Germany invaded Russia, Stalin's agents and followers in the United States worked to prevent this country from either aiding Great Britain or arming itself.

The democracies are fighting a life or death battle. We all know that, even if we are unable to define exactly what a democracy is. We know that the democracies, with all of their shortcomings, are worth defending with every sacrifice we can make. Mr. Dewey is right, then, to remind us that it is dangerous to defend blood purges in these times when the defense of democracy means so much. And he is right when he says that democratic peoples should not idealize despotism because its political interests coincide with theirs.

> In the matter of a correct attitude toward Stalin, the most powerful of all Russian despots, we may very well allow ourselves to be taught by him. He recognizes a common interest with us. He accepts what aid we can give him. But he does not trust us. There are no democratic agents and sympathizers at large in Russia, as there are Bolshevik agents and sympathizers at large in the democracies. For Stalin knows what his apologists here apparently do not know—totalitarianism and democracy will not mix.

Most non-Stalinist liberals who disagree with the opinions expressed by Professor Dewey probably agree, pretty much, with the answer to Dewey by John L. Childs, a professor at Teachers College, Columbia University, which appeared in the March, 1942, issue of *Frontiers of Democracy*. Mr. Childs's opinions are worth noting because they represent an attitude that is widely held today both by the liberals who have always been sympathetic with Russia and by former critics of Russia who now seem to think that Soviet errors should be played down since Russia is now our ally.

Opposing view

Mr. Childs stated that he agreed with Professor Dewey on several points. He agreed that the Stalinist régime is a dictatorship, that the cause of democracy is not strengthened by tyrannical actions such as the trials and purges, that the present Russian régime is a cultural as well as a political dictatorship, and that American communists are more loyal to Moscow than to American democracy.

But here agreement with Professor Dewey ends. Mr. Childs thinks that no attempt to organize the post-war world so that all nations can expect abundance, peace and security will succeed unless Russia cooperates in the world plan. He thinks, moreover, that because Russia is a large and wealthy country, it need not be feared as an aggressor nation. His next point indicates that he is forced to admit to himself that Russia has, through sponsoring world-wide communism, actually been an aggressor nation, for he says that it is not too much to hope that Russia may foresake the program of the Third International.

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He also repeats what has been said so many times, that not all that has happened in Russia is bad. The same could be said for Germany. And, perhaps if one knew enough history, for every other dictatorship the world has suffered. Mr. Childs sums up his position by writing that in his opinion "an open-eyed policy of sincere cooperation with Russia in both the war and the post-war period will achieve more for the cause of democracy than a policy which seeks to isolate Russia once the war is over. The sooner all liberals discard the program of segregation, the better for all concerned."

How can this position be attacked? Here is what Professor Dewey replies in the April issue of *Frontiers of Democracy*.

The importance of Russia in the post-war situation is acknowledged by Mr. Dewey, as it must be acknowledged by all thoughtful persons. It is this very fact which makes the present build-up of Stalin so dangerous, according to Mr. Dewey. If we all begin to think of Stalin as a fine fellow, his prestige at the close of the war will be greatly increased. The best thing that we can do to insure satisfactory relations with Russia, according to Mr. Dewey, is "to beware of the present active campaign to idealize Stalin and *his* domestic and international policies." Mr. Dewey estimates that ninety percent of the thousands of readers of the Davies book would say that Russia's strength and endurance at the present time are largely due to Stalin's purges of the army.

The danger in idealizing Stalin is that in a wave of uncritical enthusiasm the allies of Russia may pay too dearly for Russia's cooperation in the war. The Baltic states and Poland are a part of the loot that Stalin may claim.

Realistic appraisal

What we need now, Professor Dewey thinks, is a realistic appraisal of "both the war and the peace settlement that will eliminate the dangers inhering in Stalinist supremacy. . . . When Stalin needs our help is the time to start setting up these conditions; when we need him more than he needs us is the worst time."

These opinions of Mr. Dewey constitute a reasonable way of avoiding the *Either-Or* way of thinking in reference to Russsia. Stalin did not become any less a despot because Hitler invaded Russia. The fact that Stalin has shown himself to be an unreliable dictator has made it no less important for us to aid in the defeat of Hitler by doing whatever we can to help Russia. If Russia is able to hold out against the invading German forces, it does not follow that Stalin is a hero or an enemy of totalitarianism. If Russia is defeated, Stalin is, as a consequence, no more or no less a friend of democracy. If Russia makes a separate peace, it does not mean that we were wrong in helping Russia; it means only that the despotism of Stalin did not make as strong a military power as the despotism of Hitler. If Russia makes a separate peace, the move would be profoundly regrettable, but it would not be a surprise to any American who resisted the Stalin build-up as John Dewey urges us to resist it.

What About Heretics

An analysis of the causes of schism.*

By Christopher Dawson

IT MAY be said that the collaboration of Christians on the basis of fundamental principles is impossible, because it ignores the real nature of our disagreement. Granted that Catholics, Anglicans, Orthodox, Lutherans and Free Churchmen all believe in the Church of the Living God as the pillar and ground of the truth, the fact remains that it is not the same Church in an objective, institutional sense that is the object of this faith. We see this most clearly in the case of Catholics and Orthodox. Here are two perfectly concrete and definite, organized spiritual societies which agree to a remarkable extent in their conception of their nature and office, but which are mutually exclusive, so that it would seem that the more profound is their belief in "the Church," the more complete is their separation from one another. In the case of the Protestant denominations and especially the Free Churches, the situation is of course far less clearly defined, owing to the complete disappearance of structural and intellectual unity. Nevertheless it is conceivable that reaction against the fissiparous

*An excerpt from "The Judgment of the Nations," to be published by Sheed and Ward late in September ($2.50).

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tendency of Protestantism, of which reaction the Ecumenical Movement is the most striking example, might result in the creation of a reunited Protestant Christendom, which would stand over against the Catholic Church, in the same way that Eastern Orthodoxy has done in the past.

Thus we are brought up once more against the fundamental problem of Christian disunity which is the problem of schism. In practice this problem is so closely associated with that of heresy, i.e. difference of religious belief, that they are apt to be confused with one another. But it is nevertheless important to distinguish them carefully, and to consider the nature of schism in itself, for I believe that it is in the question of schism rather than that of heresy that the key to the problem of the disunity of Christendom is to be found. For heresy as a rule is not the cause of schism but an excuse for it, or rather a rationalization of it. Behind every heresy lies some kind of social conflict, and it is only by the resolution of this conflict that unity can be restored.

In order to illustrate what I mean I would take as an example the schism between the Byzantine and the Armenian churches, for that controversy is sufficiently remote for us to treat it in a completely impartial spirit. Here the theological issues at stake were the Monophysite heresy and the decrees of the council of Chalcedon; matters of the highest importance which involved the most profound and subtle problems of theological science. Yet even from the beginning it is obvious that the passions which filled the streets of Alexandria with tumult and bloodshed and set bishops fighting like wild animals were not inspired by a pure desire for theological truth or even by purely religious motives of any kind. It was a spirit of faction which used theological slogans, but which drew its real force from the same kind of motive which causes political strife or even war and revolution.

And when we leave the primary conflict at Alexandria and Ephesus and come to its secondary results in Armenia or Abyssinia, it is obvious that the theological element has become practically negligible, and the real conflict is one of national feeling. Take as an example the rubric, which used to appear in the Greek liturgy for the week before Septuagesima Sunday and which I quoted in "The Making of Europe": "On this day the thrice cursed Armenians begin their blasphemous fast which they call artziburion, but we eat cheese and eggs in order to refute their heresy." Here, it seems to me, we can see in an almost pure state the spirit which causes religious dissension. To put it crudely, it means that the Greeks thought the Armenians beastly people, who were sure to be wrong whatever they did. And where such a spirit reigns, what could be hoped for from theological discussions? The same spirit which made the eating of cheese a confutation of Armenian depravity would never have any difficulty in finding some theological expression, and if it had not been the doctrine of the Incarnation, then something else would have served just as well.

A Nonconformist divine

Now it is easy for us to condemn the Greeks and the Armenians, because we belong to a different world, and if we fast at all, we find it difficult to understand how people can attach such enormous importance to the questions of exactly when and how the fast is made. But can we be sure that the same spirit is not just as strong today, though it takes quite different forms? I remember, years ago, reading a story of an eminent Nonconformist divine whose name I have forgotten, which struck me as an example of this. He had been on a visit to Assisi and was immensely impressed with the story of Saint Francis and the medieval art in which it is expressed. But one evening, as he was visiting the lower church, he happened to come across a friar and a group of peasant women making the Stations of the Cross and singing one of those mournful traditional chants which are so different from our English hymn tunes, and strike one as half Oriental. And suddenly he experienced a violent revulsion of feeling and said to himself: "This religion is not my religion and this God is not the God that I worship."

This seems to me a perfect instance of what I have in mind because the intellectual or theological motive is entirely absent. It is not as though he jibbed at Mariolatry or the pomp of a High Mass. He was revolted by the very thing in Italy for which Evangelical Nonconformity has stood in England, a spontaneous manifestation of popular Christocentric devotion. And what upset him was not any divergence of theological views but merely the alien setting and the different cultural tradition which separate the world of the Italian peasant from that of the well-to-do, middle-class Englishman.

There is no need to labor the point. It was realized only too forcibly by the writers and thinkers of the Enlightenment from Bayle to Gibbon and Thomas Paine, and it was largely responsible for the reaction against orthodoxy in the eighteenth century. But, unfortunately, its use as a weapon against revealed religion has tended to blind orthodox apologetics to its real significance. History has shown that no true solution is to be found in the direction which the eighteenth-century Enlightenment took, i.e., by constructing a purely rational philosophy of religion based on the abstract generalities that are common to all forms of religion. For deism is nothing but the ghost of religion which haunts

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the grave of dead faith and lost hope. Any real religion must recognize, on the one hand, the objective character of religious truth—and hence the necessity of a theology—and on the other, the need for religion to embody itself in concrete forms appropriate to the national character and the cultural tradition of the people. It is right that Italian peasants and the English shopkeepers should express their feelings in different forms; what is wrong is that they should worship different gods or should regard each other as separated from the mind of Christ and the body of the Church because they speak a different language and respond to different emotional stimuli. In other words: difference of rite ought not to involve differences of faith.

Wops and Dagoes

Now it is hardly necessary to point out the bearing that this has on the problem of the reunion of Catholic and Protestant Europe. To the average Protestant, Catholicism is not the religion of Saint Thomas and Saint Francis de Sales and Bossuet; it is the religion of Wops and Dagoes who worship the images of the Madonna and do whatever their priests tell them. And the same is true of the average Catholic, *mutatis mutandis*.

Underlying the theological issues that divide Catholicism and Protestantism there is the great cultural schism between Northern and Southern Europe which would still have existed if Christianity never had existed, but which, when it exists, inevitably translates itself into religious terms.

Yet this division is a natural one which cannot be condemned as necessarily evil since it is part of the historical process. If it had been possible to keep life to a dead level of uniformity, in which Englishmen and Spaniards, Frenchmen and Germans, were all alike, conditions might be more favorable to religious unity, but European civilization would have been immensely poorer and less vital, and its religious life would probably have been impoverished and devitalized as well. It is the besetting sin of the idealist to sacrifice reality to his ideals; to reject life because it fails to come up to his ideal; and this vice is just as prevalent among religious idealists as secular ones. If we condemn the principle of diversity or polarity in history, and demand an abstract uniform civilization which will obviate the risk of wars and religious schisms, we are offending against life in the same way as though we condemned the difference of the sexes, as many heretics actually have done, because it leads to immorality. And this is not a bad parallel, because the polarity or duality of culture of which I have spoken is but an example of that universal rhythm of life which finds its most striking expression in the division of the sexes. Of course I do not mean to say that the duality of culture is an absolute, fixed, unalterable law; it is rather a tendency which acts differently in different societies and in different stages of the development of a single society. But this is a tendency which is always present and which seems to become more clearly defined when social life and culture is most vital and creative, as, for example, at the time of the Renaissance.

Any vital point in the life of society may become the center of such a polarization, and where a culture has an exceptionally rigid organization, as in the Byzantine empire, the principle of duality may find expression in an apparently arbitrary division, like those of the Circus factions—the Blues and the Greens—which played so important a part in the social life of Constantinople. As a rule, however, race and religion are the vital points around which the opposing forces in society coalesce. Thus we see how the Ionian and Dorian strains form the two opposite poles of Greek civilization and finally become defined in the conflict between Athens and Sparta which tore Greece asunder in the fifth century B.C.

Sometimes the two types of motive coalesce and reinforce one another, as in Ireland, where the cause of religion and race became identified, so that the opposition between Celt and Anglo-Saxon finds religious expression in the opposition of Catholic and Protestant. We find a similar state of things in Poland, where it was twofold, and showed itself in the conflict of Catholic Pole and Orthodox Russian in the East, while in the South, where the conflict was a purely national one between Catholic Pole and Catholic Austrian, feeling was less intense and the cultural opposition less strongly marked. On the other hand in Bohemia at an earlier period, where the opposition of Czech and German also manifested itself in a religious form, Slav nationalism took an heretical form and the German ascendancy was identified with the cause of the Church.

A more subtle polarity

But, in addition to these cases, where the principle of social polarity is exemplified in its crudest form, we have a more subtle kind of socio-religious polarity which develops inside the unified national society and within the boundaries of a common religious tradition. A most striking example of this is to be found in England, where the tension of opposing social forces found expression in the religious opposition between the Established and the Nonconformist Churches. At first sight it may seem as though the diversity and disunity of Nonconformity are inconsistent with what I have said about religious schism as an expression of duality of culture and the tendency of social forces to converge round two opposite poles. But if we leave aside the theological aspect of Nonconformity and concentrate our attention on its social character, we shall see that the oppo-

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sition of Church and Chapel, of conformity and dissent, has an importance in the life of the eighteenth- and nineteenth-century English village or small town which far outweighs the differences between the various Nonconformist sects. And to some extent at least this religious opposition forms a spiritual background or foundation for the political division between the great English parties, so that in many parts of England it was taken for granted that a Nonconformist would be a good Liberal and a Churchman would be a good Conservative. It is true that this does not hold good of the early period of Methodism, but Methodism arose at a time when the Whigs represented the established social order, and it owes its importance to the fact that it made its chief appeal to the disenfranchised classes to whom the political parties of the day made no direct appeal.

Main causes of schism

But, whatever view we may take of the causes of any particular schism and the social significance of particular religious movements, there can, I think, be no question but that in the history of Christendom from the Patristic period down to modern times, heresy and schism have derived their main impulse from sociological causes, so that a statesman who found a way to satisfy the national aspirations of the Czechs in the fifteenth century, or those of the Egyptians in the fifth, would have done more to reduce the centrifugal force of the Hussite or the Monophysite movements than a theologian who made the most brilliant and convincing defense of Communion in One Kind or of the doctrine of the two natures of Christ. Whereas it is very doubtful if the converse is true, for even if the Egyptians had accepted the doctrine of Chalcedon, they would have found some other ground of division so long as the sociological motive for division remained unaltered.

What bearing has all this on the problem of Reunion as it exists today? It would be a profound mistake to conclude that because religious disunion in the past has been based on social and political causes, we must accept it in a spirit of fatalism, as an evil which cannot be remedied except by political or economic means. The cause of Christian unity can best be served neither by religious controversy nor by political action, but by the theological virtues: faith, hope and charity. And these virtues must be applied both in the intellectual and religious spheres. It is, above all, necessary to free the religious issue of all the extraneous motives that take their rise in unconscious social conflicts, for if we can do this we shall deprive the spirit of schism of its dynamic force. If we can understand the reason of our instinctive antipathy to other religious bodies, we shall find that the purely religious and theological obstacles to reunion become less formidable and more easy to remove. But so long as the unconscious element of social conflict remains unresolved, religion is at the mercy of the blind forces of hatred and suspicion which may assume really pathological forms. If it seems that this is an exaggeration, you have only to look back at our own past and consider the history of the Gordon Riots or the Popish Plot.

Hence the first and greatest step toward religious unity is an internal and spiritual one: the purging of the mind from the lower motives which may contaminate our faith. For in the vast majority of cases the sin of schism does not arise from a conscious intention to separate oneself from the true Church, but from allowing the mind to become so occupied and clouded by instinctive enmities or oppositions that we can no longer see spiritual issues clearly, and our religious attitude becomes determined by forces that are not religious at all.

Social causes of the Reformation

It is easy enough to see, in the fifteenth century, for example, how vested interests and material motives caused the leaders both of Church and State to oppose necessary reforms, but it is no less evident that the passion of revolt that drove a great religious leader like Martin Luther into schism and heresy was not purely religious in origin, but was the outcome of a spiritual conflict in which religious motives were hopelessly confused, so that if Luther had not been such a "psychic" person, to use the word in Saint Paul's sense as well as the modern one, he would have been able to judge the deep things of God as a spiritual man: he would still have been a reformer without becoming an heresiarch.

When we turn to the English Reformation, the influence of the non-religious factors in the schism is so obvious that there is no need to insist on it. It was to a great extent a movement of the State *against* the Church, and the driving force behind it was the awakening of national consciousness and the self-assertion of national culture. Hence the religious issue became so identified with the national cause that Catholicism became the representative of all the forces that were hostile to nationality, and every Catholic was regarded as a bad Englishman and a disloyal subject. To the average Englishman the typical Catholic was not Thomas More but Guy Fawkes, and the celebration of the Gunpowder Treason became a kind of primitive ritual expression of the popular detestation of the hereditary enemy of the tribe.

This identification of religion and nationality endured for more than two hundred years, and even today it remains as a subconscious prejudice at the back of men's minds. But it has inevitably tended to diminish with the growth of modern

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secular civilization. There is no longer any need for nationalism or class feeling or economic motives to disguise themselves in the dress of religion, for they have become the conscious and dominant forces in social life. The ideologies which today form the opposite poles of social tension are not religious, but political, national and economic ones, which have cut across and largely obliterated the older socio-religious divisions which separated Catholic and Protestant Europe.

An age favorable to unity

Hence it seems to me that the present age is more favorable to the cause of unity than any time since the Middle Ages. For, if Christianity becomes a minority religion, if it is threatened by hostility and persecution, then the common cause of Christianity becomes a reality and not merely a phrase, and there is a center round which the scattered forces of Christendom can rally and reorganize. We must remember that behind the natural process of social conflict and tension which runs through history there is a deeper law of spiritual duality and polarization which is expressed in the teaching of the Gospel on the opposition of the World and the Kingdom of God and in Saint Augustine's doctrine of the two cities Babylon and Jerusalem whose conflict runs through all history and gives it its ultimate significance.

Thus when Christians allow the conflicts and divisions of the natural man to transgress their bounds and permeate the religious sphere, the cause of God becomes obscured by doubts and divisions and schism and heresies arise. But when the Church is faithful to its mission, it becomes the visible embodiment of this positive divine principle standing over against the eternal negative of evil.

I believe that the age of schism is passing and that the time has come when the divine principle of the Church's life will assert its attractive power, drawing all the living elements of Christian life and thought into organic unity. For since Christ is the Head of the Church and the Holy Spirit is the life of the Church, wherever there is faith in Christ and the Spirit of Christ there is the spirit of unity and the means of reunion. Therefore it is not necessary to talk much about the ways and means, for the ways of the Spirit are essentially mysterious and transcend human understanding. It may even be that the very strength of the forces that are gathering against the Church and against religion will make for unity by forcing Christians together, as it were, in spite of themselves; or it may be that the Church will react positively to the situation by a fresh outpouring of the apostolic spirit, as Blessed Grignon de Montfort prophesied two centuries ago.

Views & Reviews

BY MICHAEL WILLIAMS

AN UNSIGNED LETTER to the writer of this column differs sharply from the great majority of anonymous letters in that it is neither abusive or illiterate or both. Perhaps that is why its suggestion that I should "take my typewriter in hand" and write something on, "the futility of looking to the establishment of a Catholic daily . . . looking, expecting or even thinking about one" stirs more interest than it would have done if presented by its originator over his signature. Recent letters published by THE COMMONWEAL have renewed the advocacy of a Catholic daily after a lapse of years during which the subject, apparently, had dropped completely out of sight. Probably the letter sent to this department was written by a newspaperman, because he gives first place in his own case against the idea of a Catholic daily to the argument that the letters published recently in THE COMMONWEAL favoring such an idea must come "certainly from those who have little knowledge of the cost of publishing a daily newspaper, else they'd be the last even to suggest such a venture." As he says, in the last few years several hundred newspapers have quit the field because they could no longer "meet the out-go." Moreover, although my unknown correspondent admits that the main question involved, namely, "Is there need for a Catholic daily?"—for if there is a real need a way should be sought to meet it, in spite of financial difficulties—is an open one, nevertheless, in his opinion, "Catholic lethargy is a lamentable yet a pronounced condition with us, say what you will," and he concludes with the judgment that "there's about as much likelihood of a Catholic daily as there is of another Empire State building."

It seems to me that this judgment is a sound one; nevertheless, there are few subjects other than this dream, or ideal, of a great national Catholic daily—or chain of daily papers—which has haunted American Catholic imagination for so long, that are more useful to discuss. Away back in the stirring, apostolic, early days of Father Isaac Hecker, it looked for a brief period as if the dream were to be translated into reality. Father Hecker pleaded the cause of a nationally organized Catholic press movement—which would certainly have included a daily—so eloquently before the bishops assembled in Baltimore that a resolution favoring his ideas was carried enthusiastically—but nothing further came of it, except, indeed, the very considerable achievements in journalism and literature of Father Hecker and his associates of the Paulist Fathers. If we had Father Heckers, or lay press apostles of his spirit, today, similar results would follow.

Today, so it seems to the editor of this department, the need for a Catholic daily is greater, more obvious, than ever before; yet never were the practical difficulties more numerous or of such power. In my opinion—for what it is worth to my earnest unknown correspondent, or others interested in what today is almost strictly an abstract

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problem—one of the most effective ways to prepare for the concrete application of the abstract idea is to debate for and against certain fundamental ideas that should—or should not—be the directives of any concrete plans. For example, supposing that financial problems are solvable—and where there is a will there is a way—should an American Catholic daily be a "popular" paper, or one deliberately different from "popular" journals in its appeal to those thought to be the leaders of the populace? My own opinion is that in imitating and following the models set by the "popular" journalism of the age, our Catholic weekly newspapers have lost, not gained, in beneficial influence on their readers and on the general public. But certainly the Catholic papers which appeal, or try to appeal, to higher standards of thought and expression are not conspicuously successful; maybe it is the fault of their editors and writers, but there's the fact. Or maybe the number of educated readers is dwindling, in spite of all our schools and colleges. Maybe our fundamental problem in this matter as in so many others is an educational problem. Anyhow, the discussion of the subject ought to aid us to clear our minds.

The Stage & Screen

I Killed the Count

THERE'S a rather ingenious idea at the core of Alec Coppel's mystery play, "I Killed the Count." A man is murdered by a single bullet from his own revolver. One after another, four suspects confess to the crime. Circumstantial evidence proves each of the confessions both true and false. Mr. Coppel outsmarts Scotland Yard by providing a reasonable solution that violates none of the traditional canons of murder literature.

So much on the credit side. Unfortunately, the author's ingenuity doesn't extend either to his dialogue, his cast of characters or his dramatic construction. The first is necessarily conditioned by the second and vice versa; regardless of costume, makeup and stage business, a character in a play is finally exactly as original or as trite or as deep or as shallow as the language he speaks. Good plays have been written about stock characters speaking stock language. But the characters in "I Killed the Count" are not so much stock characters as imitations of stock character. The detective in "Angel Street" is an example of the successful stock character—successful because the construction of the play demands exactly such a character. The detective in "I Killed the Count" is stock because other detectives in other plays have been stock. His assistant—this being England—is a chipper, naïve, boyishly impertinent, generally bungling apprentice whose book-learning, scorned by his superior, scores an ultimate triumph. The chambermaid is a cockney comic; the lift man is a surly ex-con; the hotel manager is a prissy nincompoop; the murdered Latin count is a blackmailing roué and the British viscount is a refugee from a fourth-rate operetta. The heroine evidences her aristocratic background by recurrent swoonings, and the American show-girl—surely the Lease-Lend Act carries, or should carry, authority to freeze the production of made-in-Britain American show-girls.

The play's construction is elementary, to say the least. A brief prologue acquaints us with the corpse. After which Scotland Yard takes over, and one after another the characters, as enumerated above plus a few others out of the same file-case, are brought in for from thirty to ninety seconds of questioning. After the backstage population has been exhausted in this fashion, the process is repeated—for variety, the order is somewhat varied. For second-act novelty, the confessions are dramatized by means of flashbacks. These provide a lively relief from the static interviews which pace the first act, but lose any but comic force by triple repetition. The audience begins to wonder whether it isn't assisting at a farce rather than a puzzle.

"Arsenic and Old Lace" is proof that farce and murder can be successfully combined. Likewise the Bob Hope mystery movies. In the first example, the central conception is farcical; murder is frankly played for laughs. In the second example, the farce is what is inaccurately termed comic relief; actually the comedy is aimed not to relieve the suspenseful tension but to enforce it. The farce in "I Killed the Count" has the effect of destroying all dramatic tension, without being allowed as an end in itself. As the evening progresses, less and less interest attaches to either corpse or suspect. The only interest is a literary one: how is the author going to get out of the spot he's put himself in?

He does get out of his spot, and with commendable ingenuity. And that, possibly, is the only legitimate test of a murder mystery. Doubtless it's too much to expect a well-written play into the bargain.

A cast led by Louis Hector plays the parts as written. Clarence Derwent, as a shyster promoter, manages a little more than that. *(At the Cort.)* DAVID BURNHAM.

Make-Believe

THAT a million dollars' worth of stars and a million dollars' worth of script-writers don't necessarily make a million-dollar picture is well illustrated by *"Tales of Manhattan."* The film, with its roster of outstanding names, is artificial from beginning to end. If it's to be accepted at all, it must be accepted as a series of thinly contrived anecdotes loosely strung together. Your main interest lies in seeing which of your favorite stars will turn up next. This is really the tale of a dress-coat; and so it should have been called, for the film's Manhattan is a phoney and has no relation to the New York we know. Perhaps the trouble with the whole picture is that it has no semblance to reality; it is a series of modern fairy tales, each of which has an O. Henry twist at its end. You wait for the surprise on the last page of each story just as you wait to see what set of stars is going to carry the dress-coat on to the next set of stars.

The coat (which was cursed by a tailor) is made for an actor (Charles Boyer), who wears it in his new play, then goes out to see his mistress (Rita Hayworth) and is

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shot by her husband (Thomas Mitchell). Boyer's butler (Eugene Pallette) lends the coat to Cesar Romero's butler (Roland Young) on the day on which Romero is to marry Ginger Rogers. But Ginger discovers what a philanderer Romero is and falls in love with his best man (Henry Fonda). Then Elsa Lanchester buys the coat at a second-hand store for her husband (Charles Laughton) to wear when the great conductor (Victor Francen) allows him to conduct his symphony in Carnegie Hall. The coat almost spoils the concert by splitting when Laughton waves his arms in the air. So Laughton gives it to a mission lassie (Mae Marsh). James Gleason, who runs the mission, persuades Edward G. Robinson, who has fallen about as low as bums fall, to wear it to his twenty-fifth class reunion at the Waldorf. At the reunion Robinson tries to pass himself off as a success, but mean-tempered George Sanders causes him to admit the truth when his classmates try him at a mock jury. The coat is then stolen from a second-hand shop by a thief (J. Carroll Naish) who wears it to hold up a swank gambling club where he steals fifty grand. In flying to Mexico, the coat catches on fire so Naish throws it (and the fifty grand) overboard and it is found by two Negro sharecroppers (Ethel Waters and Paul Robeson) who share the money with their preacher (Eddie Anderson) and their "sistern and brethren" and give the coat to an ancient negro who uses it as a scarcecrow.—That, my friends, is the story of a dress-coat. Julien Duvivier, who has directed this sort of Decameron with success before ("Carnet de Bal," "Lydia"), has difficulty with the pattern this time. He should have looked more closely at "If I Had a Million." Or perhaps if the whole hadn't been so literary, it might have had more force. The most completely artificial episode of the whole series is the final one with its comedy-relief treatment of Negroes. Only one performance stands out from all the film's glittering starriness; that is James Gleason's as the earnest mission worker.

"The Major and the Minor" is one of those movies that you don't believe a word of—but you have so much fun that you don't care how far-fetched it is. Major reasons for the fun are the smart, well paced direction that Billy Wilder gave the witty script he wrote with Charles Brackett and the all-around good cast that enact the story. Minor reasons for the incredibility of the story are the facts that a grown-up woman pretends she's a girl of twelve and the rest of the characters are duly taken in by the impersonation. Ginger Rogers handles the rôle of Sue Applegate beautifully. Tired of job hunting and being manhandled in New York, she decides to use her last $27.50 to return to Iowa. Because of the raise in rates, she pretends she's twelve, fools the ticket agent, but not the conductor. So she hides in Major Ray Milland's stateroom. Ray has to take little Sue to the military academy at which he is an instructor to prove to the bigwigs that she's only a little girl. And Sue has to continue her masquerade to help Ray out of any compromising situation. The young cadets take over Sue, but Sue does some taking over too. And the whole is lighthearted and gay. Ginger's as cute as the deuce as the youngster who acts like a second Baby Snooks. She won't exactly fool you—even without makeup, but she fools everyone else

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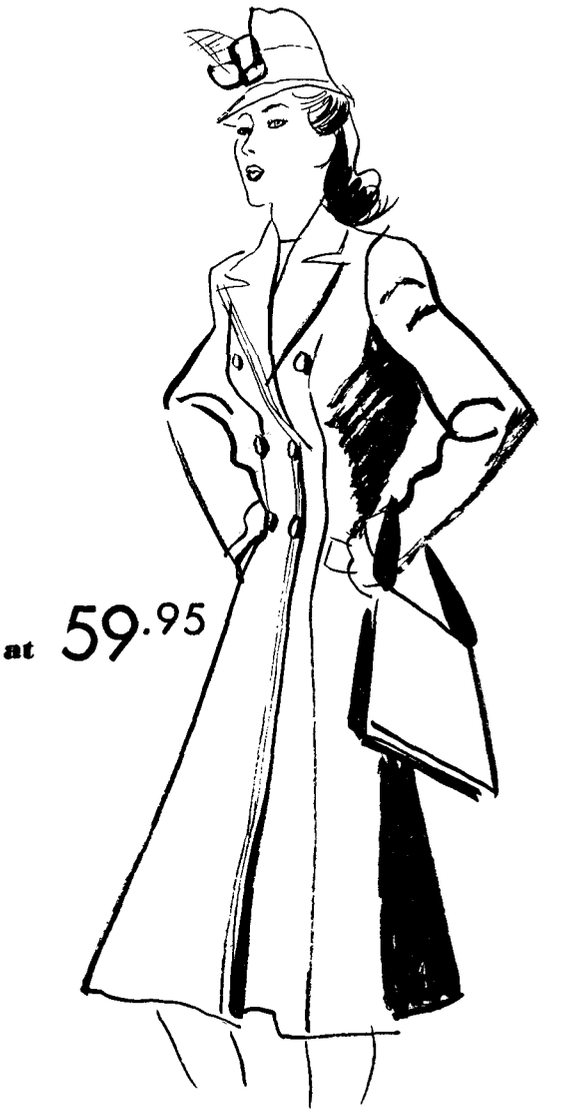

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except one precocious child (expertly played by Diana Lynn). The lines are clever and Director Wilder makes the most of them and his very cooperative cast which includes Robert Benchley, Rita Johnson and a raft of plausible young boys who court Sue vehemently—and I mean vehemently.

Another new film tries to pass a grown woman off as a little girl. Diana Barrymore handles that part of her assignment in *"Between Us Girls"* very well; but unfortunately the film works overtime in passing Diana Barrymore off as an accomplished actress; and by the time we see her as Victoria, Sadie Thompson, Joan of Arc and herself we have an awful lot of Miss Barrymore who is not yet up to this steady grind before the camera. Myles Connolly and True Boardman based their screen-play on an adaptation of "Le Fruit Vert" by Regis Gignoux and Jacques Thery. Somehow the light comedy and subtlety of the original got lost in this translation to the screen, most of which is heavy-handed farce and slapstick. However, Producer-Director Henry Koster does get in some delightful comedy: the scene in which Robert Cummings teaches little Diana how to roller skate; the scene in which the justly irate maid (Ethel Griffies) packs her bags because she can stand no more of the strange goings-on in this up-side-down household; the friendly relationship between Diana and her mother (Kay Francis). The point of the slight plot is that actress Diana, home for a few days, feels that she should pose as a child so that she won't spoil her mother's chances with John Boles whom she hopes to catch. Robert Cummings, who turns out to be the main victim of Diana's trick, gives an excellent performance with just the right amount of sympathy and reserve in contrast to everyone else's incredible foolishness.

PHILIP T. HARTUNG.

Lots of Facts

By HARRY LORIN BINSSE

THERE is a large school of educational thought which argues convincingly for the necessity of preparing special sources of information for children at that stage in their development when natural curiosity first begins to raise the thousands of questions with which such young people are wont to pester their parents, friends and relatives. I myself have sometimes wondered whether it is wise to try to simplify for the adolescent mind, whether it is not better to turn the adolescent who is stimulated by an active curiosity over to adult material. There is much to be said on both sides of the matter. For those parents who wish to acquire a voluminous source of facts on almost every imaginable subject except the more strictly philosophical, one can recommend "The World Book Encyclopedia," published in Chicago by the Quarrie Corporation in nineteen volumes, of which a completely revised edition has just been issued.

Naturally one of the first questions any Catholic parent is likely to ask is whether these volumes reflect any particular bias or might insinuate notions contrary to Christian belief. Of course to answer such a question is very nearly impossible. It would take many months and be an incredibly tedious task to read these volumes through from cover to cover, nor is it likely that any one person would be qualified to form a judgment even if he did set himself this labor. What one can do, however, is to read a selection of key articles on subjects which are susceptible to prejudiced treatment. This much I have done, and on this basis I can say that these volumes most carefully avoid giving offense to Catholics or to any other group which lends adherence to absolute principles. Naturally the assumption of this tone of careful neutrality and fairness makes necessary a somewhat cold and negative attitude. No child is likely to be greatly inspired in one direction or another, any more than he is likely to be prejudiced. Naturally, also, this tone of impartiality cannot be extended to all subjects. Most of what is said about historical matters still the subject of controversy is very cautious, even if about some figures of the past, who are very nearly universal heroes, the writing is a little warmer.

One might expect as much as this from any encyclopedia published with an eye to large scale sales, for no commercial venture of the sort could possibly be a financial success if it openly disregarded the sensibilities of any large social group. That is a sort of automatic protection which it is fairly safe to assume in all such cases. Yet in spite of the fact that history and religious beliefs are treated tenderly and cautiously, I am not at all sure that I would recommend to Catholic parents that this collection of volumes be used as an exclusive home source of historical or philosophical knowledge. It should most certainly be supplemented both from the general fund of information possessed by parents and from reputable, specifically Catholic sources. But in the department to which most of the pages in these volumes are devoted—the department of scientific and mechanical information—very little exception could be possibly be taken to the job that has been done. Since most American boys and girls are more deeply interested in things of this sort than in historical analyses or philosophic truth, it seems to me that these volumes would help to fill a real want in any ordinary American home. No busy parent can possibly be expected to answer questions about all the thousand and one mechanical devices on which so much of our civilization depends and about which our young people are so likely to be keenly curious. So if you have a youngster—or several youngsters—who endlessly bother you with questions about airplanes, typesetting machinery, automobiles, tanks, the manufacture of plastics, and all the rest, here is your ticket. Here also are hundreds of articles about plants and animals and snakes and insects and foreign lands which are informative and which can be used systematically as well as for the purpose of answering specific questions.

Used with some small discretion, then, "The World Book Encyclopedia" can be a real help to parents. I should merely urge them to supply a bit of corrective—perhaps a better word would be "supplementary"—reading on historical, philosophical and theological questions. There is plenty here to interest parents themselves.

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Books of the Week

Aviation Prophet

Billy Mitchell. Emil Gauvreau and Lester Cohen. Dutton. $2.50.

THIS is the story of the originator of the American Air Force, the man whose tactics did much to assure success of the Allied offensive in 1918. It is also a story of frustration and apparent truth. The bitter truth is that our enemies profited by everything he said or wrote while his own people came up to and into the present war without realizing they had crucified a man whose prophesies were being carried out to the letter. Many men in high places today, some of whom courtmartialed Mitchell, must wish they had listened while there was yet time.

Perhaps the authors are too partisan. They do make General Mitchell into a hero. But they show also what a thorn he was in the side of the bureaucrats of his day. The reader is made to understand why Mitchell was hated by small minds living in the past. He is also left appalled at the number of so-called leaders who did not want to learn the truth. There could be no more terrifying example of that than the story of the difficulties Mitchell had to overcome before he was permitted to prove that bombs from an airplane could sink a battleship. Even after that had been done, the lesson was not absorbed until the present war was well under way.

It is true that America had made up its mind there could be no more wars. America had made pacts and had legislated war into the limbo of forgotten things. That was part of the post-war madness. On the one hand, our policy made a new war inevitable. On the other hand, we refused to prepare for it or to think about it. But even the army and navy chiefs who did think about it and did want to prepare could not, with a few exceptions, get their feet on the ground and think in the terms which the airplane made inevitable.

Mitchell's genius was that he could see things whole. Even in the early 1920's he understood that the world was a globe and that airplanes would soon be flying to distant parts of the earth on great circle routes across the top of the world. His pattern of defensive airfields and airways has become the basis of our commercial airline net. If we had listened to him we would have been prepared to strike at the heart of any potential enemy from Alaska and other strategic points. And we would have had the planes to strike with.

The other thread which runs through the book is the story of our failure in 1918. That is more a matter of the past. Yet, our present lacks cannot be understood without comprehending the reason for that failure. As everyone knows today it is a sordid story. What happened to the $1,650,000,000 appropriated for airplane construction? Why did the aircraft trust decide to build the flaming coffins and drive out independent builders who refused to build them because they knew the plane was useless? Turn to page 35 for a quotation from Gutzon Borglum's report after President Wilson had appointed him to investigate the matter (War Frauds, *Congressional Record,* April 11, 1922). It is too long to quote here and too important to cut.

As a former pilot in the AEF, I must confess that the number of flaming coffins this book says were delivered

A NOTE ON "THIS PUBLISHING BUSINESS"

For the last fourteen years, "This Publishing Business" has been the house-organ of Sheed and Ward. For the rest of this year, you will get it in this paper, an article at a time. We apologise for pursuing you into your favorite weekly: but the rights of advertisement are sacred, aren't they?

POST MORTEM ON FRANCE

The tragedy of Vichy is of especial interest to Catholics because the emphasized Catholicism of Petain means that Vichy is a pistol pointed at Catholic heads everywhere. But that is incidental and will pass. What is really frightening in "The Road to Vichy" (by Yves Simon) is for everyone: if France could be destroyed like that, what democracy is safe? . . . The problem faced by Yves Simon is not that the German Army defeated France, but that France was already beaten before ever a German soldier left his barracks. He conducts a kind of post-mortem, in terms of the disease in the soul of France: a dozen parties pulling all ways and Germany pulling with all of them. It is all as clear as a diagram, but the very clarity makes the nightmare quality more oppressive. There were too many Frenchmen who hated some other thing more than they loved France. (The type exists in all countries. There are, for example, Englishmen who hate the Pope more than they love England, and Irishmen who hate England more than they love Ireland.) Men deceive themselves into thinking that their hatred of the thing hated is the same as love for the thing loved, whereas it makes them quite unable to judge the true interests of the thing loved. Hatred is a luxury that a democracy cannot afford. . . . But something else emerges too. Every citizen is free to have his opinion on what is good for the state and in conscience is bound to strive for it. This means that a democracy lives in a flux: nothing is ever settled. The will of the majority is law, but there may be a half-a-dozen minorities, all of them convinced, courageous and patriotic, pulling half-a-dozen ways. They can pull the state to pieces. . . . Precisely this sort of disunity destroyed France, as Yves Simon shows: but what man or party is to be blamed for it, when each thought the others would be destructive of the national life and destiny? Such corruption as there may have been was only an aggregation of the mischief, not its cause. . . . Only if men can agree upon the things they love will the danger be averted, for then differences of opinion will be only on practical measures and on these any honest man can agree to compromise if he is sane. A political system cannot of itself provide such an agreement on things loved. Religion can. F.J.S.

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to General Mitchell in France, namely 196, is a surprise to me. I saw a few dozen in crates at Tours where I was told no one had time to rebuild them so they could be used. At the army testing field in Dayton, Ohio, where I ended up, we were not allowed to stunt a DH4 (except for one specially constructed for officers' use) because they were too apt to lose their wings. They were *flying coffins* as well as flaming ones. I believe the reader of this book will discover why we built these death traps and why so many of our fliers in Europe were killed in accidents in the worn out planes which formed the bulk of what our allies could afford to sell us. The book does not say that we had built a Le Père biplane around the Liberty Motor. It was a good plane, fast, and strong and safe, but it had been tested and retested for months. So was the Martin two-motored bomber, and the newest of all, the Loening monoplane, which was the fastest thing on wings at that time. Those of us who were at Dayton when the Armistice came felt that America would have been leading in the air in a few months' time. We did not know about the Trust then. We only knew there was a civilian testing field a little ways off which rejected everything the army accepted. Apparently those planes were doomed to be tested forever. When Mitchell returned to take charge of the Army Air Force in this country, he found he had only the coffins to fly. Where were the others?

There are many things here Americans should know for their own future good. The book is well documented with quotations. There are many Americans who will cry out against raising these issues today. But they are not dead issues. They have vital significance and there is no use in burying our heads in the sand and refusing to face them. The ostrich, however, is a notoriously difficult bird to kill.

WILLIAM AGAR.

FICTION

The Drums of Morning. Philip Van Doren Stern. Doubleday. $3.00.

AGAINST the turbulent background of the anti-slavery movement, Philip Van Doren Stern has written a long historical novel that, in parts, rings true. Its value for the reader lies not only in its recreation of our historical past in a somewhat kaleidoscopic manner but in the relevancy of its theme to the contemporary scene. Then as now men fought for their right to be free and to live their lives as they wished. Then as now they were willing to fight and, if need be, die for their God-given right to freedom.

In telling the story of the life and loves of Jonathan Bradford, an ardent abolitionist, Mr. Stern has painted an authentic picture of the smouldering pre-Civil War period. Many of the leading figures of the abolitionist movement make their appearance in the pages of this novel in a very casual and natural way. William Lloyd Garrison, Theodore Parker and Thomas Wentworth Higginson all play a part in the life of Jonathan, who, in a sense, is a one-man abolitionist movement in himself. Through Jonathan's eyes we get a realistic picture of life in Boston, while the crusading spirit was at its height. In following Jonathan's adventures further, the pathetic grandeur of John Brown's ill-fated raid on Harper's Ferry becomes more apparent than ever before and the sufferings of the Union soldiers in the notorious Andersonville prison assume the proportions of an epic of suffering.

With the exception of a few muddleheaded, romantic scenes, the book glows with a fine spirit. From the lowliest operator of one of the "Underground" stations to the most fervid of the socialite crusaders, there rises a feeling of righteous indignation and joy in working for a great cause. In "Drums of the Morning," Mr. Stern has happily combined creative imagination and historical accuracy to write a novel that is worth the time and attention of any reader. A detailed bibliography of sources readily testifies to a scholarly approach worthy of Kenneth Roberts at his best. The most worthwhile thing about Mr. Stern's book is that it relates in readable form another chapter in the saga of man's long struggle for freedom.

EDWARD J. CLARKE.

RELIGION

Leakage from a Catholic Parish. Brother Gerald J. Schnepp, S.M., M.A. Catholic University. $2.00.

FOR some years Catholics have been gravely disturbed by the problem of leakage. Until recently there had been little or no accurate research work done to diagnose this as yet uncontrolled disease, and consequently no corrective measures could be undertaken to stem the quite obvious and swelling tide of defection from the faith and its practice.

So far as this reviewer knows, the highly interesting volume of Doctor Schnepp is the most thoroughgoing analysis of leakage in a typical city parish that has yet appeared in the United States. He puts a skilled finger upon the pulse of a parish suffering from this malignant cancer, and he keeps steady count of its beats.

Similar studies have been made on a less comprehensive scale by others, notably by Sister Mary Omer Downing, in 1941, for her Master's Thesis at the Catholic University, but it is not quoted or referred to in Doctor Schnepp's more ambitious study.

It is curious to note that on the whole the conclusions of every scientific statistical study of this subject thus far made corroborate one another in a surprising manner. Such, for instance, as to the ravages of birth control among Catholics; the leakage caused by mixed and invalid marriages. They verify what we all suspected beforehand, that there is a very definite lapse from the faith among born, bred, and educated Catholics, even though they received all their education in Catholic schools, and that consequently Catholic education still leaves something to be desired in keeping our Catholic flocks firmly anchored to the faith.

Doctor Schnepp shows that mixed marriages are, unfortunately and tragically, being entered into in about the same number as Catholic marriages, and that there is a decided reluctance on the part of those involved in invalid marriages to have them regularized promptly, if at all. He gives figures and percentages for each of a multitude of such categories, all of which should make us realize that Peter's bark is still leaking badly.

In his volume of more than 400 pages, Doctor Schnepp includes an overwhelming amount of information concerning various parish problems, all of which have a direct bearing upon leakage. One becomes astonished at the patience and thoroughness with which he accomplished this task, which involved an enormous amount of sheer drudgery, as only those experienced in census work and its analysis know. In addition to the usual data, his questionnaire ranges over almost every conceivable phase of parish life. He discusses and illustrates with copious graphs, charts and tables such things as family income,

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loans, radio programs, books, periodicals, nationalities, family devotions, recreation. He goes exhaustively into the matter of converts; what factors influenced their conversion; whether mixed marriages had much to do with it; whether there was any previous Catholic blood in the family; what percentage of converts remain faithful; whether men or women converts are most likely to remain practical Catholics; at what age converts are usually made; what sort of marriages converts contract.

He has an illuminating chapter on the social and cultural activities of the parish, and their bearing upon the disease of leakage, all of which should be an incentive to make a parish the very center of Catholic life, and not compel Catholic people, young and old, to seek recreational and cultural activities in a non-Catholic environment.

It would be immensely fruitful if Doctor Schnepp's superb work were made a required subject of study in pastoral theology in every seminary in the land, so that future young priests, to whom census taking is usually entrusted, might have some advance knowledge as to what to seek in going up and down their parishes in this important task. Pastors likewise would gain from it much inspiration and valuable guidance in the solution of some of their own more anxious leakage problems.

The only thing, and it is indeed a very minor one, we could wish better done in Doctor Schnepp's very admirable work is a more scientific index and more ample cross references, as well as a clearer indication at the head of some of his statistical tables, giving the precise meaning of the initial letters under which he groups his percentages.

THOMAS F. COAKLEY.

WAR

Action in the East. O. D. Gallagher. Doubleday. $2.50.

THIS honest, exciting account of the events preceding and following the fall of Malaya is one of the best pieces of war reporting to be produced in the present conflict. Its value as propaganda does not suffer from omission of the emotional special-pleading, obvious sensation-mongering and plain "glory-writing" that have disfigured and rendered invalid most of the front-line narratives of World War II. In full realization that this is the day of the publicists, one must be excused for calling many of the war-books mere excuses for exhibitionism on the part of their authors. Mr. Gallagher's "I," on the contrary, is humble, informed and discreet.

Business as usual in Singapore, in Rangoon! The government of the Straits Settlements was not to be stampeded by the outcries of upstart military officials. Business interests must be safeguarded, profits must be maintained, taxes must be kept down. The overfed business men of Singapore slumbered on the club verandahs all through the long afternoons, reviving at cocktail time to damn the intrusive soldiers who had upset the accustomed, slothful process of ease and gain and native exploitation. If the flyers of the RAF, quartered miserably at the foot of the hill, lacked sufficient rations, it was no concern of the *tuans besar* of Singapore. Let them go hungry! Let them take it out on the commissary department of His Majesty's Army! Only as the Japanese bombers tumbled their city about their ears did their dream come to an end; the strongest outpost of England's empire surrendered, not through her army's failure, but because of her citizens' gross laziness and greed.

In Burma, while the hopelessly outnumbered British forces were fighting a classic, delaying action, marked by

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strategic and tactical brilliance, the officers of the Mingaladon Golf Club grudged the British officers sleeping quarters, on the ground such action would lower the tone of the club after the unpleasantness was through. Beer could not be sold the soldiers because there was no knowing when a new supply could be had, and the members of the club must be taken care of. In Rangoon, the governor hesitated to conscript the whites for dock-labor jobs after the natives had run away. It wasn't English. People wouldn't like it. At this point, the Japanese were seventy miles away and coming like a cloud. The docks were piled high with lease-lend supplies.

An eye-witness description of the sinking of H.M.S. *Repulse* and H.M.S. *Prince of Wales* is the high point of the book. Mr. Gallagher and Mr. Cecil Brown were taken along as correspondents on that ill-starred scouting cruise, and both men were rescued from the sea after the Japanese torpedo bombers had done their work.

The moral of this book is obvious without any underlining or point-up by the author. He is filled with an intelligent anger against the men who sold their country short. Only in the last chapters does he overwrite or display signs of the haste with which he must have written his book.

J. G. E. HOPKINS.

I Was in Hell with Niemoeller. Leo Stein. Revell. $2.50.

THERE has been abundant testimony that the only groups in Germany capable of effective resistance to nazism have been the Churches. This volume goes one step further, and indicates that the only individuals who have been able to bear the worst features of the Brown Terror have been those imbued with a deep religious spirit. The author spent two years in nazi prisons and in the dread concentration camp at Sachsenhausen. He records a melancholy, and now familiar, tale of brutality and human misery, of long confinement which narrows the mental horizons and curtains the mind, and leads to apathy, suicide and insanity. In these places of torture were all types of prisoners: communists and clergymen, liberals and nazis fallen from grace, common criminals and simple victims of injustice. Mr. Stein observed that the only group which did not lose its dignity and which faced its lot with fortitude was the religiously devout. These men, who were "voluntary" prisoners in the sense that they could have avoided arrest if they had renounced their religious views, were unique in their inflexible resistance, their charity toward their fellow sufferers and their strength.

While priests, ministers, rabbis and laymen figure largely in this volume, there is special and well-merited praise for one victim of nazi vengeance, Pastor Niemoeller. This reviewer can recall conversations with Catholics in Germany in 1937 in which this Evangelical minister was mentioned with greatest reverence. Dr. Stein gives evidence to show that this respect was justified. Catholics will be interested in knowing that the author categorically denies that the leader of the Confessional group has become a convert to the Church, and states that he is unlikely to become one despite his admiration for fellow-sufferers of the Catholic clergy.

The book has many faults. Its simplifies complex problems; it makes hasty judgments on insufficient evidence; it is discursive. But it is a sincere tribute to human fortitude, and it emphasizes the truth that nazism must be destroyed by spiritual weapons, as well as by tanks and guns. And it might give some pause to those in our midst who preach reform through "mercy killing" and sterilization.

JOSEPH N. MOODY.

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The Inner Forum

Aid to War Victims

THE Bishops' Relief Committee of the National Catholic Welfare Conference has made possible five shipments of religious articles for American prisoners of war now held by the Japanese. The shipments have been forwarded by the Chaplains' Aid Association from their New York headquarters. Each shipment contained one Mass kit, 500 prayerbooks, 500 rosaries, 200 copies of the New Testament, and a number of medals, small crucifixes, scapulars, leaflets and so forth. The Chaplains' Aid supply of rosaries is now exhausted. Since both imports from abroad and domestic manufacture of rosaries are much curtailed, the Association now has to depend largely on parish and individual donations and it has reconditioned several thousand worn and broken rosaries since December.

Catholic Action also reports that the Bishops' Committee has allocated the sum of $50,000 for American prisoners of war in Japan. This sum is to be administered by representatives of the Holy See in Japan. Archbishop Mooney of Detroit has announced that the Committee is making an additional contribution of $10,000 for relief of distress in China through United China Relief. A similar sum had been donated last October and followed earlier contributions of sizable amounts.

At the semi-annual meeting of the Supreme Directorate of the Catholic Daughters of America it was announced that 5,000 members have offered their blood for blood banks. The Catholic Daughters have donated thousands of books to the Victory Book Campaign and sent 350 radios to camp hospitals. They have donated 373,618 rosaries, prayer books and the like to the Chaplains' Aid Association and had over a thousand Masses offered for men in the service. Most of the war work reported by members was done under the auspices of the Red Cross, but it also included defense groups and USO centers.

Pius XII recently made use of the Bishops' Committee to transfer the sum of $10,000 to Archbishop Maurice Caruana of Malta for the relief of distress caused by the island's many air raids.

CONTRIBUTORS

Ruth BYRNS is a member of the faculty of the Fordham School of Education and a Contributing Editor of THE COMMONWEAL. She has contributed to many Catholic magazines.

Christopher DAWSON is one of England's foremost Catholic writers and sociologists. Perhaps his best known book is "The Making of Europe"; a recent work is "Religion and the Modern State." He is also vice-president of the Sword of the Spirit.

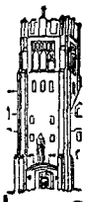
William AGAR was formerly a member of the Department of Geology at Columbia University and Headmaster of the Newman School, Lakewood, New Jersey. He has published a number of scientific works as well as books on the philosophy of science for the general reader. He is at present devoting most of his time to Freedom House in New York City.

Edward J. CLARKE teaches in a New York City high school.

Rev. Thomas F. COAKLEY is pastor of the Sacred Heart Church, Pittsburgh, Pa. He has long been keenly interested in the problem of leakage.

J. G. E. HOPKINS teaches at Notre Dame of Staten Island College and writes both poetry and prose for the magazines.

Rev. Joseph N. MOODY is at present serving as a Navy chaplain.



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